A HELPFUL HANDBOOK

Of Unitarianism.

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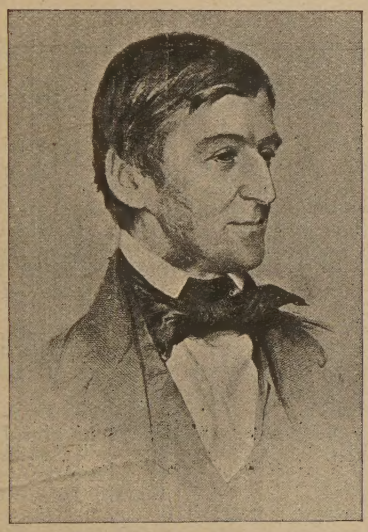

RALPH WALDO EMERSON,

Unitarian Minister, Boston, Mass., U.S.A., afterwards lecturer, essayist, poet, and America's greatest philosopher.

Born, May 25th, 1803; Died, April 27th, 1882.

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PREFATORY NOTE.

This third bound Volume of "Unity" is issued with grateful acknowledgments for the valuable help rendered by the contributors. Their names, with page references to their contributions, are given, with two exceptions. The Editor is himself responsible for contents not signed or acknowledged.

The names of authors quoted are not included in the Index, but the title of the subject of each quotation is indicated, and the name of the author is in nearly every case attached to the passage quoted.

It is hoped that the Index will add much to the practical value of this volume to those who possess themselves of it, and that the information and teaching stored up in these pages will be of much permanent service in the cause of Truth and Reasonable Religion.

December, 1906. THE EDITOR.

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UNITY

An Organ of Reasonable Religion.

"One God, one law, one element,
And one far-off divine event
To which the whole creation moves."—*Tennyson.*

No. 28. [Vol. III.—1.] January, 1906. ONE PENNY.

In Memoriam.

REV. RICHARD ACLAND ARMSTRONG, B.A.,
Late Unitarian Minister,
Hope Street Church, Liverpool; Social Reformer;
Author of "God and the Soul," and other works.

A white marble medallion portrait memorial to Mr. Armstrong, along with another to his teacher (and predecessor in his Liverpool pulpit), Dr. James Martineau, has just been placed in the Hope Street Church (December, 1905).

Some of Mr. Armstrong's sayings:—

"Let not even the love of Jesus Christ eclipse your love of your Heavenly Father, or you make Jesus Christ himself of none effect."—("Back to Jesus," p. 99.)

"Jesus . . . did not teach the chief doctrines commonly put forward by Evangelical Christians." ("Back to Jesus," p. 93).

"If I look up into the face of Jesus, I see the answer to my bewilderments, and my heart goes out to the Brother who, of all whom I have ever known, helps me the most and leads me the truest way." ("God and the Soul," final sentence).

Varieties.

A HAPPY NEW YEAR TO ALL!

Out of the Old, the New;
The Old Year now is dead!
The New Year's come, and come for you;
The Old Year's sin's are fled;
Keep them all where they are,
Let nobler thoughts have sway;
Out of the old let nothing mar
The fresh life of to-day.

Unity in variety is heaven's ordinance for humanity. Uniting upon great principles of love to God and man, forever one in religion, varied individualities of thought enrich mankind. As in garden, forest, and landscape, so in human society, nature offers an endless picture gallery.

—Rev. R. R. Shippen.

The only freedom I care about is the freedom to do right; the freedom to do wrong I am ready to part with on the cheapest terms to anyone who will take it of me. —Huxley.

Words are little things, but they strike hard. We utter them so easily that we are apt to forget their hidden power. Fitly spoken, they act like the sunshine, the dew, and the fertilising rain; but when unfitly, like the frost, the hail, and devastating tempests. —W. E. Channing.

Another year to follow hard
Where better souls have trod;
Another year of life's delight ;
Another year of God!

—J. W. Chadwick.

When I have Time.

When I have time, so many things I'll do
To make life happier and more fair
For those whose lives are crowded now with care;
I'll help to lift them from their low despair,
When I have time.

When I have time, the friend I love so well
Shall know no more those weary, toiling days;
I'll lead his feet in pleasant paths always,
And cheer his heart with words of sweetest praise,
When I have time.

When you have time! The friend you hold so dear
May be beyond the reach of all your sweet intent—
May never know that you so kindly meant
To fill his life with bright content,
When you had time.

Now is the time! Speed, friend, no longer wait,
To scatter loving smiles and words of cheer
To those around whose lives are now so drear;
They may not need you in the far-off years—
Now is the time!

An Invitation.

Dear Friend and Neighbour,

This is an invitation to YOU. We invite you to join with us in our Unitarian services and meetings. We shall be heartily glad to see you amongst us. You may be connected with another church, or perhaps you are not attached to any. In either case we wish to regard you not as a stranger, but as a friend. You, and ourselves, and all other men are equally children of the same heavenly Father, sent into this world to live as brothers in his great human family.

Even though it be not possible for all men to hold the same opinions, they can all try to understand each other. God's children of different beliefs ought to be able to unite together occasionally in recognition of that bond of brotherhood that is wider and deeper than all differences of opinion. Religion is that which binds man to his fellow-man, and unites him with God; it is Love to Man, and Love to God. Men who are truly religious can agree to differ in opinion and yet not forget that they are brothers under the same Father.

Do you feel that you are divided from us by our religious belief? Perhaps it is because you do not clearly understand what our view of religion is. If we care for you, it is our duty to help you to understand us. Brothers are often divided by misunderstanding each other; and we are anxious that the fault shall not be on our side. Our position, then, is this:—

We unite—
for the Worship of One God, the Father
in the service of Man,
in the spirit of Jesus Christ.

We say that God is no respecter of persons; that He has no favourites; that He loves all alike; that all are equally precious to Him; that it is His will that all shall be made safe from every kind of evil, and that not one shall be lost.

We have so much faith in God, that we are sure that He is too good to punish any of His children for sincere differences of belief, and that all who are equally sincere in their opinions, and in striving their best to live a good life, are equally acceptable to Him.

We say that the best way to be fit for heaven beyond the grave is to try all we can to make heaven on earth; to make this world a better place to live in for everybody; to learn how to render all people more secure in life now; to make all safe from poverty of body, mind, and soul—here—just where we are. This is what Jesus meant when he preached the making of the Kingdom of Heaven on earth. We know that it is the selfishness of men, their sins against each other, and therefore against God, that are the only obstacles in the way, and that, if they can be saved from these sins of greed and selfish strife, heaven on earth is possible, with every door of life's opportunities open to all. Each sin a man commits, he has to suffer for; it shuts heaven and perfect life away from him, and away from others. "Whatsoever a man soweth, that shall he also reap." All have to suffer for every man's wrong-doing, for it is a stumbling-block in the way of all, we are so completely members one of another. To save men from sinning against each other we must appeal to every man to love his neighbour as himself. Brotherly love is the salvation, the cure for human woes, for he who loveth not his brother loveth not God.

God requires each man to seek the Truth, to think it out himself, and to be true to the Light as he sees it. In all this we are only learners. Jesus of Nazareth is our Leader and Guide. In his Gospel—or Good News—we have the clearest Light, the Truth, and the Way. Jesus said: "Why even of yourselves judge ye not what is right?" Our Faith in God we have learned from Jesus Christ; our Faith in Man, and in human Brotherhood, we have received from the same holy Teacher; our Faith in the growth of the Kingdom of Heaven on earth, and in the final safety of all, both in this world and in the world to come, is also given to us by that beloved Master and Saviour of men.

We thank God for His own great love, which nothing can destroy. We thank God for Jesus Christ, his self-sacrificing life, his teaching and example, his heroic death on the cross, for the sake of all mankind!

Will you join us in such thanksgiving? Come! and rejoice with us in the glorious hopes we have for man's future, in the Glad Tidings of the Brotherhood, and Love, to be realised for all.

Yours faithfully,

THE MEMBERS OF THE UNITARIAN CHURCH.

Jesus Redivivus.

By the Rev. A. CUNLIFFE FOX, B.A.

(1) THE SECOND COMING OF JESUS.

For close upon nineteen centuries the Christian world, more or less of it, has been looking forward with assured confidence to the Second Coming of Jesus Christ. The expectation still survives. It continues to be a matter of faith and exhortation in all circles of orthodox belief. It has lent a name to a particular sect. It has high ecclesiastical warrant. In fact, our own established church is pledged to it, as unmistakably as it is pledged to the doctrine of the Trinity. It finds a clear expression in each of its three creeds, and those creeds, according to the eighth Article of its Prayer Book, are "thoroughly to be received and believed." When Article VIII. is expunged, or those creeds have been remodelled and brought up to date, we may cease to speak of it as authorised doctrine. And when popular evangelists and revivalists have agreed to drop it from their homilectic repertoire, we may describe it as "a dead horse," and burn our sticks. But not before. As yet it is neither dead nor moribund. There lies before me a pamphlet on "His Glorious Appearance," published in 1896 by the International Tract Society. It is an exposition of Matthew xxiv., and it is illustrated. Both letterpress and pictures are as old in their outlook as the chapter itself. The position is one of just "as you were" in the times of James and John, the sons of Zebedee. The "glorious appearance" is a physical manifestation, a corporeal presence, with all the marvels associated therewith, comets, shooting stars, eclipses, earthquakes, and what not. The idea still persists.

As for "the most certain warrants of holy scripture," by which this part of the "Catholick Faith" is supposed to be proved, we may say this:—

(1) Tradition ascribed to Jesus the following declarations:

(a) "There be some of them that stand here, which shall in no wise taste of death till they see the Son of Man coming in his kingdom." Matt xvi., 28).

(b) "This generation shall not pass away until all these things be accomplished." (Mark xiii., 30).

(2) Paul said to like effect:

(a) "We shall not all sleep, but we shall be changed." (I. Cor. xv., 51).

(b) "We that are alive (i.e., at the coming of the Lord) . . . shall be caught up in the clouds." (I. Thess. iv., 7).

(3) According to James v., 8., "The coming of the Lord is at hand."

These are sample proofs—which may be multiplied indefinitely. The N.T. is full of them. And they are too clear and precise to be explained away. But note this, that they all refer to an event which was expected to occur in the immediate future—before some of the disciples had tasted of death, while Paul himself still lived. The event did not come off according to calculation. It has not yet come off. These proofs, therefore, fall to the ground. There is no alternative. History has disproved them. And this fact is not less a fact because Jesus himself appears to have conformed to the spirit of the age, and accepted a belief which was in the air he breathed.

These Messianic ideas were simply part and parcel of the inheritance into which Jesus was born, a legacy of Hebrew prophecy, a free-gift of Jewish visionaries and seers. The age, like Simeon, was "waiting for the consolation of Israel." Jesus was identified with the consoler, by himself or by somebody else. That is all. There is, then, no "certain warrant" in Scripture, as there is none, as we think, either in reason, or in the experience of nineteen centuries for the perpetuation of an adopted and transformed Jewish hope. The prophecy was directed to a definite point of time. It failed, and every time it has been repeated it has failed equally. The presumption is irresistible that it has failed altogether.

All the same, a Unitarian, like the writer, may believe in the Second Advent. He may differ from other Christians only as to the time, manner, and effect of the "appearance." He may not be convinced that Jesus himself sanctioned the current thought of his own day and of ours as to a return in the clouds, with escort of angels, and blare of trumpets. He may remember such words as these: "The kingdom of God cometh not with observation. . . . The kingdom of God is within you." (Luke xvii., 20). He may trust more to the spirit of Jesus than to the letter of scribes. He will, at any rate, note the contrast, and will note it with satisfaction, whether soon or late. He may believe that Christ will come, and that his coming will be with effect. As to its manners and methods, we may hope to see what these will be in the sequel.

"Bee Songs and other Verse," by William George Tarrant, 84 pages, 1/- net: Philip Green, 5, Essex Street, London, W.C.

This booklet of verses by a well-known Unitarian minister, is just the kind of literary product that might well have been expected from the author of some of our best hymns for Christian worship. Communion with Nature and a clear insight into teachings which Nature suggests, are made evident on every page. Mr. Tarrant has a directness and ease of poetic expression that captivates, and there is much warm humanity breathing through each poem here presented. The optimism and cheeriness of the writer are positively catching. Here, for example, are four lines, entitled "On Loan":

"With some of us sick, and with most of us sad,
It hardly seems proper for one to be glad.
Well, come, needy neighbour, at least you can borrow!
I'll lend you a smile—you can pay me to-morrow."

An Open Letter for Open Minds.

By A. E. H.

My dear Friends,

It is my desire, in writing this letter, to appeal to those who are forsaking the outward forms of religion because of dissatisfaction with the dogmas set forth, and the attitude adopted towards God and the Bible by many of the preachers of to-day. I would urge such, before joining the secular side altogether, to hear what we Unitarians have to say on the subject We would tell you that—"In the beginning was Thought, and Thought was with God, and Thought was God. All things were made by Him, etc." This creating of all things as the outcome of the Thought of one great mind, we believe to have taken place through countless ages, and during successive periods, as proved by the geologist: the Bible narrative respecting the same represents the ideas of the time in which it was written, when science was as yet undeveloped.

Then, again, as to the origin of man—how is it compatible with our knowledge of the beginning of life, to believe that man began his existence as a full-grown being, with a perfect nature, and that woman was created in the way stated? Does not such a belief put our God in the light of a conjuror or worker in magic, rather than the wonder-working God of nature and the author of its laws? Can we believe that, having made those laws, which are so perfect and immutable, He will act in a manner contrary to them? Nay, we must think of the Bible, as of the sacred books of all religions, as containing men's thoughts about God, and not the whole and final revelation of God Himself.

And so "we believe in one God, the Father Almighty, Maker of Heaven and Earth, and of all things visible and invisible." We believe that there have been many saviours of men—all of them incarnations of God, and that all men are His offspring —their life, the breath of God; their bodies, His temples. Realising this, the commands—"Be ye holy, for I am holy," "Be ye perfect, even as your Father in heaven is perfect," become quite feasible to us, and the "Life which is hid with Christ in God," becomes a well-spring of service for mankind.

In conclusion, what can we do to promulgate these truths: that God is at the root of all religions—that creeds are man-made, time-lasting, and cannot affect eternal realities at all—that no one book contains a final and complete revelation of God—and much more that results from simple honest conviction? May I suggest, if we have the sacred trust of the care of children, that, before their minds are filled with these inconceivable notions and irrational beliefs, we teach them to regard the Bible as a beautiful record of the lives of God's ancient people and His dealings with them—that it has many failings, such as verbal inaccuracies and false ideas held by its writers, but that it stands far and away above all the sacred literature of the ages as regards its progressive conception of God, beginning with the Almighty Jehovah, and culminating in the loving All Father, as set forth by Jesus Christ, the most perfect Son of His love. Thus will their faith and love be built up upon a rational foundation, and they will be saved from the terrible shipwreck which the early faith of so many of us has suffered.

Will you not join one of the few churches scattered about our land, where this interpretation of the Bible thus feebly indicated in this letter is openly and adequately delineated by its minister?

What is Unitarianism ?

By the Rev. RUDOLF DAVIES, B.A.

Religion cannot be defined. It follows that Unitarianism can be defined only in terms of the indefinable. But a definition is of little help in answering the question. Who can give a definition of Catholic, which all who call themselves Catholics will accept? What idea of Protestantism is given by saying it is the religion of those churches which reject the errors of Rome? What idea of Congregationalism by saying it is the religion of a certain church, each congregation of which is self-governed? The Greek Church protests against the errors of Rome, but is not Protestant. Multitudes of congregations are self-governing which are not Congregationalist.

Unitarianism is the religion of those who believe there is only one God, and that He is Unity That distinguishes Unitarianism at once, at least nominally, from the great majority of the Christian churches—those that worship God as Trinity. But it includes Brahmo Somaj, Jews, Mohammedans, etc. Strictly they are Unitarians. But practically the term Unitarian is used in an orthodox Christian, i.e., Trinitarian, community to designate those who reject the orthodox Christian conception of God, and accept that the evolution of which may be traced in the Old Testament, and which was taught by Jesus, but with the fuller knowledge of 2,000 years added to it; a fuller revelation which is not, like the orthodox doctrine, inconsistent with the teaching of Jesus, but a development of it.

It is necessary, however, to qualify the statement that "Unitarianism is the religion of those who believe there is only one God, and that He is Unity," by adding "Except those who hold that Jesus is the one and only God." To speak of Swedenborgians as Unitarians is not welcome to either, and only causes confusion.

But such a definition of Unitarianism gives as little idea of what Unitarianism is, as the definition given above of Protestantism gives of Protestantism As well as a definition, a description is necessary. But every description is inevitably coloured by the personality of the describer, for there are as many differences of belief among those called Unitarians as there are among those called Catholics, members of the Church of England, Baptists, or Congregationalists. It may seem strange that these differences are not greater than they are, since Unitarians have no articles of faith which it is neces-

sary to hold in order to be a Unitarian, except the two great commandments of universal religion, love to God and man. (The first, as given in Mark's Gospel, contains the definition of Unitarianism). But it is found, it is indeed natural, inevitable, that freedom of thought in matters of religion, rejection of the authority of any church or any book as infallible (which is a principle of Unitarianism), and the derivation of religious belief from personal experience in life, checked by the history of man and of all religion, leads to Unitarianism, whether recognised as such or not. The exceptions are so few that they may be neglected.

An account of Unitarian views of the communion between man and God, of Jesus, of the Bible, of Saviour and salvation, the right and good, sin and forgiveness, prayer, immortality, is necessary in order to give some idea of what Unitarianism is. But for this there is not space. Very divergent views on these subjects are held among Unitarians, and are consistent with Unitarianism. Yet there is a very general consensus of opinion, with exceptions; and there is an evident tendency.

(To be continued.)

Notes and News.

[Churches and Societies are requested to send items of news of a missionary and propagandist interest.]

Miss Crabb, of Bridport, who has just celebrated her ninety-fifth birthday, is still an active superintendent of the Unitarian Sunday School. She has been connected with the school since she entered it as a scholar at the age of six.

Captain Partington, of Glossop, a well-known paper manufacturer, and Unitarian, has just announced, as a Christmas present to the town of Glossop, that he is giving £30,000 for the erection of a convalescent hospital for the poor, with suitable residence and provision for trained nurses. Captain Partington has recently testified that he owes much to Unitarian training in early years at Bury (Lancs). The Good Samaritan was a practical Christian.

Rev. Dr. Warschauer, late minister to the Unitarian congregation, Clifton, is not finding his new pathway in an orthodox Congregational body to be without thorns for his feet. He and his colleague at Anerley, the Rev. Hugh C. Wallace, were invited to contribute a weekly column to a Congregationalist periodical, but there has been such an outcry against this that the Editor has been compelled to cancel the arrangement. It is not the first time that it has been found that orthodoxy and heterodoxy do not mix very well.

The Rev. A. Cunliffe Fox, B.A., of Glossop, a contributor to the pages of "Unity," has accepted an invitation to succeed the Rev. C. Roper, B.A., in the ministry of the Moss Side Unitarian Free Church, Manchester. His Glossop friends will part from him with much regret. He is deeply and widely respected, and has done excellent work for rational religion. Last winter, in addition to his regular duties, he presided week after week at a series of lectures on "Unitarianism" by the Editor of "Unity," which were followed each evening by nearly an hour's questioning of the lecturer.

An interesting and very practical feature of the agencies established by the Highgate Unitarian Church is an Employment Bureau.

The Sunday afternoon lectures on Social Questions, delivered in Cross Street Chapel, Manchester, under the auspices of the Manchester District Association of Unitarian Churches, made a very hopeful new departure in our movement. Mr. Philip Snowdon's lecture on "Unemployment" was attended by a large gathering, with the Lord Mayor presiding. Questions such as the "Housing of the People," and kindred topics, are being dealt with on succeeding Sundays.

A Christian Conference is being called in Manchester on "Social Reform," invitations being sent to members of all religious denominations, of which Mr. Richard Robinson is secretary.

A third Unitarian Church for Sheffield is being built at Attercliffe, where a new congregation has been gathered together.

At Blackburn a determined attempt is now being made to establish a Unitarian congregation. A series of religious services commenced Nov. 26th, when the Rev. W. Copeland Bowie, secretary British and Foreign Unitarian Association, delivered a discourse on "The Religious Message of Unitarians" to about 200 people.

On Saturday, Dec. 9th, there was a Conference of Manchester Unitarian Churches at the Moss Side Church, on "Social Questions and our Churches." The Rev. P. H. Wicksteed, M.A., preached a sermon on "The Necessity for Action," and a paper was read by Mr. Richard Robinson, the aim of which was "to make Christians better social reformers, and social reformers better Christians." The paper was followed by animated discussion, and the passing of a resolution in favour of the establishment of farm colonies for the unemployed.

The recent death of the Rev. Richard Lyttle, of Moneyrea, Belfast, who was a strenuous public worker and an enthusiastic apostle of Unitarianism, has moved many of his friends in Ireland and elsewhere to begin an effort to raise a fund to build "Lyttle Memorial Schools" at Moneyrea.

Another discussion on the name "Unitarian" has been running in the "Inquirer." Some object to the name because people amongst the orthodox have an aversion for it. But some of the correspondents evidently are of the sensible opinion that it is best to call a spade a spade, and that people and churches which are "Unitarian" should be named "Unitarian."

The Rev. John Ellis, district minister, Yorkshire Unitarian Union, makes the practical suggestion of a church for the unattached, and that they should be ministered to through the post. By all means. A good idea. "Unity" might do for their preacher.

HOME CIRCLE.

Hark! Through all the music sweet,
Hear you not a voice of cheer?
'Tis the voice of Hope which sings
"Happy be the coming year!"
—J. W. Chadwick.

Stay, stay at home, my heart, and rest;
Home-keeping hearts are happiest,
For those that wander they know not where
Are full of trouble and of care:
To stay at home is best.
—Longfellow.

Home is the one place in all this world where hearts are sure of each other. It is the place of confidence; it is the place where we tear off that mask of guarded and suspicious coldness which this world forces us to wear in self-defence, and where we pour out the unreserved communications of full and confiding hearts. It is the spot where expressions of tenderness gush out without any sensation of awkwardness, and without any dread of ridicule.
—F. W. Robertson.

The revelation of the divine is not in this or that great soul rising like mountain peaks from the plain. 'Tis in the very ooze and slime of the common life, or it is not at all. When someone said to Abraham Lincoln, "Immortality is an achievement for the elect souls," he shook his wise head and said, "No; all or none."
—Anna Garlin Spencer.

The Sunshine Girl.

One day everything seemed to go wrong with Helen. To begin with, when she got up in the morning, she put the left shoe on the right foot, then she tangled the shoe-laces and broke one in her hurry.

She was late for breakfast, so her oatmeal was cold. And, just as she was ready to go to Nanny Gray's to play for an hour, it began to rain, and she had to take off her hat and jacket and stay at home.

"There never was such a day!" she cried. "Everything is wrong."

"I'll tell you how to make everything right," said her grandfather.

"How, grandfather?" asked Helen, who felt quite sure that he could do almost anything.

"Just be a sunshine girl."

"Oh, grandfather, how can I? It's raining."

"The rain needn't make any difference with you," he replied.

"Well—I'll try—to be a sunshine girl." Helen spoke doubtfully. "How do I begin?"

"First, you learn the rule for sunshine. Get your slate and write it down."

Helen took her slate and pencil, and he told her to write "When things go wrong, smile, and find a better way."

Helen was smiling already. That came easy enough, for no one was ever very gloomy where her grandfather was.

"I can't go to play with Nannie 'cause it's raining, but I can do something better right now," cried Helen, when she had finished writing. "I can begin a birthday present for grandmother, and you can take it home to her next week when you go."

"Of course I can: that's just the thing for you to do."

"And, do you s'pose she'd like a motto painted with pretty letters on crystal board?" asked Helen.

"I s'pose she'd be delighted," replied her grandfather. "And, if you paint it, I'll have it framed."

And the motto that Helen chose was: "When things go wrong, smile, and find a better way."

After that, when things did not go right, Helen would smile, and look for a better way, and she almost always found it, too.

It was such a simple rule, not a bit hard to remember, and because Helen thought about it and put it into practice, she earned the name that grandfather gave her, and in time her mother and father, and even big brother Harry, called her the Sunshine Girl.

—Bessie R. Hoover (in Sunday School Advocate).

Confounded too Easily.

In Arvine's "Cyclopædia of Religious Anecdote," there is a story entitled "Arians confounded," which runs as follows:

Two of Dr. Priestley's followers, eminent men, once called on an old gentleman of the Society of Friends, to ask him what was his opinion of the person of Christ. After a little consideration, he replied: "The Apostle says, We preach Christ crucified, unto the Jews a stumbling-block, because they expected a temporal Messiah; to the Greeks foolishness, because he was crucified as a malefactor; but unto them which are called both Jews and Greeks, Christ the power of God, and the wisdom of God. Now, if you can separate the power of God from God, and the wisdom of God from God, I will come over to your opinions." They were both struck dumb, and did not attempt to utter a single word in reply.

Such is this choice little story. Two "eminent men" followers of Dr. Priestley, therefore Unitarians, and not "Arians," would surely be very "eminent" for simplicity and for weakness of intellect, if confounded by such an argument as that. Is not a good man "the power of God," separate in personal identity from God? And, if so, of course, Jesus Christ was in the same way "the power of God," and a person distinct from God. Are not all good men inspired of God, with God's power? And

does not the Apostle say that all power is of God? If so, then all good men are as truly as Jesus "the power of God." Was Florence Nightingale the power of God in bringing healing to the wounded soldiers? If she was—then, according to the confounder of the two "eminent" men, she also must have been God. But if they really were "struck dumb," it must have been with surprise that any man should see argument for Christ being the Deity in the words quoted.

Texts and Comments.

THE DOCTRINE OF THE TRINITY.

This "orthodox" Article of Faith declares that there are three persons in the Divine nature, the Father, the Son, and the Holy Ghost, and that these three are one true, eternal God. The Athanasian Creed is the most elaborate and official statement of the doctrine, which it is generally admitted is not found in its fully developed form in the Scriptures. Very few indeed are the verses from the Bible which are quoted in support of this unreasonable and contradictory dogma—opposed to the simplest rules of arithmetic and to the plainest declarations of Christ and his apostles—while no words in the Bible express it. So strongly, in fact, was the need felt for some clear Scripture authority for the doctrine of the "Trinity in Unity," that the text of the three heavenly witnesses (I. John v., 7, in the A.V.) was forged many years ago, but the words have been long recognised by every scholar as an interpolation, and they are not to be found in the R.V., where they are judged unworthy of a place even in the margin. The doctrine, however, is supposed by Trinitarians to be revealed in its elements in the New Testament, and also to be indicated in the Old Testament, and it is here proposed to examine some of the most important of these isolated proof-texts in which it is claimed to be taught by implication.

Gen. i., 26: "Let *us* make man in *our* image." The fact that the pronouns here and in some other passages (e.g., Gen. xi., 7; Is. vi., 8) are plural, and that the Hebrew name of God (Elohim) has a plural termination, is said to prove that there is a plurality of persons in the Godhead; but, as the Rev. J. Page Hopps points out, "all good Hebrew grammars tell us that words that express dominion, dignity, majesty, are commonly put in the plural," just as a monarch in our own times commences a proclamation with "We" instead of "I," and says, "Given at our palace." It should be remembered, too, that with this plural substantive the verb is used in the singular, thus showing that only one person is referred to. The Rev. John Wright, B.A., assures us that the Hebrews themselves, who are the best judges of their own language, universally give this explanation, and none of them ever dreams of any doctrine at variance with the Divine Unity being taught in this text.

Not only do the words "Trinity," "Triune-Unity," "Three-in-One," never occur in the Scriptures, but there are only two passages in which the expression "the Father, the Son, and the Holy Ghost" occur together, and these can only appear to imply the doctrine to one who already believes it. The first is in

Matt. xxviii., 19: "Baptising them into the name of the Father, and of the Son, and of the Holy Ghost." Of this it has been truly said that, because three terms occur together, it does not follow that they denote three distinct and equal persons constituting one Being. Nor can one fairly infer that, because Christ is here represented as having commanded that his followers should be baptised into his name, that he thereby claimed an equality with God, for St. Paul tells us that (I. Cor. x., 2) "Our fathers . . . were all baptised unto (Gr. into) Moses," meaning that they undertook to obey the religious observances instituted by Moses, who certainly taught no trinity of persons in the Godhead of Jehovah. The other passage in which the phrase occurs is the well-known benediction in

II. Cor. xiii., 14: "The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost be with you all." Here, in accordance with his custom, St. Paul in this pious wish calls the Father God; and Christ Jesus, Lord; while the term "Holy Ghost," or Holy Spirit—to use the more modern translation—denotes the spiritual influence of God acting directly on the human soul, which the Apostle fervently wishes may be continually experienced by those whom he addresses. In dealing with this text, the late Robert Spears says that if a Christian, in taking leave of his friends, should say, "May the piety of David, the purity of Joseph, the patience of Job, be with you all, would anyone say that it was a prayer to David, Joseph, or Job?" and would not the absurdity be complete if it was inferred that these three were one?

It may now be remarked that there is not a single verse put on the lips of the Founder of Christianity which, by any possible wresting, can be construed into teaching that "the Father is God, the Son is God, and the Holy Ghost is God; and yet there are not three Gods, but one God," while the uni-personality of God is definitely and frequently taught by many writers of the Bible, as can be seen on referring to page 149 of the last issue of "Unity." We may now conclude this consideration by the following matter put in the form of a syllogism by the Rev. James Harwood, B.A., who pleads that

The essentials of a revelation must be stated clearly and directly by its founder.

Jesus did not state the doctrine of the Trinity clearly and directly.

Therefore the doctrine of the Trinity is not one of the essentials of the revelation made by Jesus.

CENTONARIUS.

UNITY.

Published monthly. One copy, post free, 1d., or 1/- a year; 12 for 6d., or 6/- a year. All communications for Publisher or Editor to Ivy House, Mottram, Manchester.

The Editor's Study Table.

"History of the Dogma of the Deity of Jesus Christ," by Albert Réville, D.D.; 2/6 net;. "Sermons by Unitarian Ministers," 1/6 net; "Giordano Bruno," by Maurice Adams, 3d. net; "The Miraculous in Christianity," by James Drummond, M.A., LL.D., 3d. net; "New Series" Penny Unitarian Tracts, Nos. 1—13, by various authors; publisher: Philip Green, 5, Essex Street, Strand, W.C.

Dr. Réville's book re-appears after being for some time out of print, in a revised translation from the third French edition of 1904. "The volume deals first with the formation of the dogma of the Deity of Jesus Christ from the earliest days of Christianity to the commencement of the Middle Ages; then with the absolute domination of the dogma, from the commencement of the Middle Ages to the eve of the Reformation; and finally with the continuous decline of the dogma from the Reformation to our own days." Such is the description of the book in the publisher's note. Dr. Réville himself says of this dogma, that "not only Jesus himself, but the apostolic age and the two following centuries, did without it" (Intro., p. 5); in other words, that in the earliest days of Christianity there was no dogma of the Deity of Christ, and that the earliest Christianity knew nothing of it. And who is this Dr. Réville who bears such testimony? He is nothing less than the "Professor of the History of Religion at the College of France." Readers of this work may therefore be sure that such a statement from such an authority is the result of the most searching study of existing records, and backed up by the most weighty and indisputable evidences. For both orthodox and heterodox Christians, interested in this dogma, Réville's work provides a thorough treatment of the subject.

The "Sermons by Unitarian Ministers" should be of interest to others than Unitarians themselves. Here there are twelve fairly representative Unitarian sermons by such men as Armstrong, Tarrant, C. J. Street, F. Walters, C. Roper, A. Webster, and others. To orthodox Christians they would give an idea of the tone and spirit of Unitarian preaching, and to Unitarians themselves, to whom it is convenient to have Unitarian thought at hand in a form that must be helpful and inspiring, this neat volume should be most welcome. It is just the thing, too, for lay preachers who are called upon to fill the place of minister at short notice, or without opportunity of preparing sermons of their own. Each contributor to this volume was asked "to select a sermon for publication which he had found inspiring and helpful," and that by the Rev. R. A. Armstrong, on "The Unseen Things in Life," which stands first in the book, has a pathetic interest in the fact that he selected it for the purpose only a few days before he himself passed away into the Unseen. These sermons are excellent. Our readers should taste them for themselves, and see how good they are.

"Giordano Bruno" is an ably-written sketch of a noble martyr to the cause of Truth, and of the ideas for which he bravely lived and died. Dr. Drummond's brief essay (44 pages) on "The Miraculous in Christianity" is just the sort of guide needed upon this subject by many perplexed Christians. The penny "Unitarian Tracts" are by leading Unitarian writers, and explanatory of the position and doctrines of Unitarians.

"Short Sermons to Children," by Three Cousins, 1/- net (159 pages); "Bible Stories Re-told," from the story of Creation to the Death of Moses—by Brooke Herford, D.D., 1/- net (155 pages); "Scenes and Stories from the Life of Jesus," by the Rev. T. P. Spedding, 1/-.—Sunday School Association, Essex Hall, London, W.C.

The Sunday School Association renders effective service to rational religion in the issue of its many useful publications for use in Sunday schools, in providing means of imparting true ideas to young people; and in these issues its good work is well exemplified. The eighteen "Short Sermons" are by three Misses Martineau. They are a selection from two previous volumes, and are now re-published in this new form at the request of teachers and others who have found them to be very useful and interesting. And Dr. Herford's "Bible Stories," extending to thirty-one in number, and well illustrated with frontispiece picture and several line drawings by Alice M. Odgers, have some of them appeared before when printed in America. They are well told, not as history and fact always, but where legend or myth comes in, the story is explained as merely representing the thought of the people at the time it was first written. Healthy books about the Bible are very much needed for people of all ages to guard them against false ideas and ancient superstitions, and this little book serves the purpose excellently well, especially for young folks. Mr. Spedding's "Scenes and Stories," a series of twelve lessons on separate cards, illustrated by twelve pictures from Palestine, are very handy for class use with junior scholars, and they are no doubt found to be a very convenient and effective means of instruction. Much care has evidently been taken in preparing the notes, and the pictures are good.

"Mrs. Gaskell and Knutsford," by Rev. G. A. Payne, 2nd edition, 2/6, by post 2/8: Messrs. Clarkson and Griffiths, 65, Bridge Street, Manchester.

A very readable book on an interesting personality and her connection with the quaint old town, where much of her early life was spent. Readers of "Cranford" will find much in this book in the way of "Cranford Notes," identifying Knutsford with "Cranford" And Unitarians who knew the Rev. Wm. Gaskell may find here a very enjoyable chapter concerning that good and accomplished bishop of many churches. There is a beautiful portrait of Mrs. Gaskell, an excellent one of her husband, and several good illustrations of Knutsford. Mr. Payne has done his work well, as this issue of a second edition bears witness.

UNITARIAN DOCTRINES IN SCRIPTURE.

One God, in one person only:

"The true worshippers shall worship the Father."—John iv., 23.

"When ye pray, say Our Father."—Matt. vi., 9; Luke xi., 2.

"The Lord our God, the Lord is One."—Mark xii., 29.

"To us there is but one God, the Father."—I. Cor. viii., 6. (See also Isa. xlii., 8; xliv., 6; the words "Trinity," "God the Son," "God the Holy Ghost"—are not in the Bible).

Jesus, a Man:

"This man—the carpenter's son"—Matt. xiii., 55. "A man that hath told you the truth."—John viii., 40. "A man which told me all things."—John iv., 29. "The man—called Jesus."—John ix., 11. "Jesus—a man approved of God."—Acts ii., 22. "The one man Jesus Christ."—Rom. v., 15.

Man, the child, the son of God, and Human Nature Divine:

(God) "Our Father."—Matt. vi., 9; Luke ix., 2; Rom. i., 7; I. Cor. i., 3; and many passages.

(Men) "Sons of" (God).—Matt. v., 45; Luke vi., 35. "We are—the offspring of God."—Acts xvii., 28-29. "We are the children of God."—Rom. viii., 15, 16, 21; Gal. iii., 26; I. John iii., 1-2; Philip ii., 15. "Of such is the kingdom of heaven."—Matt. xix., 14. "The true light" in "every man."—John i., 9. "Partakers of the divine nature."—II. Peter i., 4. "The lump is holy."—Rom. xi., 16.

The Fatherhood of God, universal, unchangeable, everlasting—infinitely loving:

"Good to all, and his tender mercies are over all his works."—Psalm 145, 9. "He is kind—merciful—to the unthankful and evil."—Luke vi., 35, 36. "God is no respecter of persons."—Acts x., 34; II. Chron. xix., 7; Rom. ii., 11; Eph. vi., 9. "Not the will of your Father—that one should perish."—Matt. xviii., 14; "God is love."—I. John iv., 8.

(Nothing) "shall be able to separate us from the love of God."—Rom. viii., 38, 39.

(He has) "no variation, neither shadow that is cast by turning."—James i., 17; "Willeth that all men should be saved."—I. Tim. ii., 4.

The Brotherhood of Man—Universal:

"All ye are brethren."—Matt. xxiii., 8.

"Love your enemies!"—Matt. v., 44; Luke vi., 27.

"Inasmuch as ye did it to one—ye did it to me."—Matt. xxv., 40.

"We who are many are one—and severally members one of another."—Rom. xii., 5; I. Cor. x., 17; Eph. iv., 25. (See also I. Cor. xii., 26; Gal. iii., 28; John x., 16; Matt. xx., 16).

NOTE.—A few copies "Unity," Vol. I., bound with Index (Nos. 1—12), may still be obtained.—Price, 6d.; postage, 2d.

NOTICE.—Vol. II. of "Unity," bound in stiff paper covers, with detailed Index, and comprising 15 monthly issues (October, 1904, to December, 1905), illustrated, and with frontispiece portrait of the late Rev. R. A. Armstrong, B.A., now ready—price 1s.—by post 1s. 3d. Readers wishing to secure copies should order at once.

Published Dec. 1st, 1905.

. BEE SONGS .

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[ADVT.]

NO FLESH! NO TOBACCO! NO ALCOHOL!

"I beseech you therefore, brethren, by the mercies of God, to present your bodies a living sacrifice, holy, acceptable to God, which is your reasonable service. And be not fashioned according to this world: but be ye transformed by the renewing of your mind, that ye may prove what is the good and acceptable and perfect will of God." Rom. xii., 1, 2.

"Do thyself no harm." Acts xvi., 28.

"Ye shall know them by their fruits." Matt. vii., 16.

"To HIM that knoweth to do good, and doeth it not, to HIM it is sin." James iv., 17.

"Be ye therefore perfect even as your (Heavenly) Father." Matt. v., 48.

If a disciple Drinks Intoxicating Liquor!
Eats or Smokes Tobacco!!
Eats the Flesh of Animals!!!

Can he say?—"I prove all things, and hold fast that which is good." 1 Thess. v., 21.

I "abstain from all appearance of evil." 1 Thess. v., 22.

I "Cast off the works of darkness and put on the armour of light. Rom. xiii., 12.

"My meat is to do the will of Him that sent me."

"Whether therefore I eat or drink, or whatsoever I do, I do all to the glory of God." 1 Cor. x., 31.

"That I can reprove while the mote is in my own eye."

I "am my brother's keeper." Gen. iv., 9.

I do "love my neighbour as myself." Matt. xix., 19.

That "whatsoever is true, honest, just, pure, lovely, or anything of good report, praise or virtue, I think on these things and do them." Phil iv., 8.

I "am a living epistle known and read of all men" (including juvenile smokers). 2 Cor. iii., 2.

I "will not touch the unclean things." 2 Cor. vi., 17.

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